

BACK TO PRABHUPADA

The magazine of the real Hare Krishna movement

Issue 26, Winter 2009/10

"Defeating tyranny in the realm of thought"

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Srila Prabhupada's poison warning

Also in this issue:

Climbdown broadcast publicly on video

The death of the "tradition" doctrine

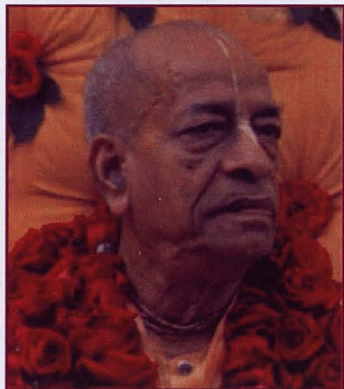
Zonal acharya revival!

From Communism to Krishna Consciousness



Iskcon Revival Movement

"Go on exposing them"



BACK TO PRABHUPADA

Published quarterly

Founded under the inspiration of
**His Divine Grace A.C.
Bhaktivedanta Swami
Prabhupada**, Founder-Acarya,
International Society for Krishna
Consciousness (ISKCON)

Editor: Krishnakant

Changing address? Don't miss out on your free subscription to *BTP*! Contact us as below.

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Welcome to Issue 26 of *Back to Prabhupada (BTP)*.

Many devotees have noted parallels between *BTP* and the pre-1977 *BTG (Back To Godhead)*, the magazine which Srila Prabhupada started to propagate his Krishna Consciousness movement, and which today, like his ISKCON movement, has been hijacked by the guru hoaxers, with only the name remaining the same. The parallels devotees have mentioned have been two-fold. The first is to do with the anticipation and excitement each issue of *BTP* generates, and it is best epitomised by a reader's letter below:

"I read your magazine cover to cover as soon as I get it. The same happened with The Final Order. They read like the old Back to Godhead magazines we got in the early '70's. Thank you for your effort to protect ISKCON from the diksa gurus."

- Mahasana Das, Florida, USA

We have received many other similar letters.

The other parallel relates to the purpose of *BTP*. Srila Prabhupada saw *BTG* as a tool by which to "CED" - **challenge, expose and defeat** - opposing materialistic philosophies, as expressed in the letter below:

"We can talk with anyone. Marx, Darwin, all professors and politicians, we can challenge and defeat them. Our philosophy is so perfect. So go on exposing them, that is the purpose of Back to Godhead paper, to expose their materialistic ideas as all nonsense and present the real philosophy that Lord Krsna gives."

(Srila Prabhupada Letter, September 26th, 1975)

And, similarly the purpose of the original *BTG* was to criticise materialism:

"On the whole, I wish to present Back To Godhead purely in the line of Krishna

Consciousness throughout and criticism of too much materialism, as you have written many articles already. That is very nice."

(Srila Prabhupada Letter, February 15th, 1969)

Srila Prabhupada clearly states that to CED is the very purpose of *BTG* - **"So go on exposing them"** - therefore, the title of this editorial *"Go on exposing them"*. And that materialism should be criticised throughout. Similarly, *BTP*'s purpose is to CED the most dangerous materialistic philosophy, which has currently derailed the Krishna Consciousness movement. That most dangerous philosophy is that certain orders of Srila Prabhupada, the founder and *acharya* of ISKCON, do not matter, and therefore one can make progress in Krishna consciousness even whilst disobeying Srila Prabhupada, which would mean that ultimately Srila Prabhupada does not matter. ISKCON also contains too much of the worst aspect of materialism - the desire to be worshipped as good as God. The guru hoax, which includes the institutionalization of worship of unauthorized persons as good as God, therefore, must be thoroughly criticized. The very movement which Srila Prabhupada started specifically to take people 'Back To Godhead' has unfortunately abandoned Srila Prabhupada, such that a movement is needed to bring it 'Back To Prabhupada' before it can then take devotees once again 'Back To Godhead'! Hence, *BTP* will indeed "go on exposing them"... all those who are currently taking ISKCON off track with their ambition for "Power, Position and Property" (as to those 3 deadly 'Ps' - please see page 10). And we will make no apologies for doing this, even though some persons may find constant exposing and criticising too "negative", just as Srila Prabhupada did

not make any apologies for desiring that his *BTG* expose and criticise all and sundry who dared to put forward materialistic ideas. Of course, our target audience is different. Whilst *BTG* was meant for mass distribution to the public, and was meant to criticise materialism in general, *BTP* concentrates on CED-ing the one materialistic idea which has subverted the very movement meant to save the world from materialism. Thus, it is an internal publication meant primarily for those who accept Srila Prabhupada's teachings as the authority for their spiritual lives.

Certainly, it would be best that such a publication as *BTP* was not necessary in the first place; that the movement had continued on the same path after Srila Prabhupada's departure, as it was on before his departure. Then we could all be concentrating our energies on exposing the same materialistic philosophers that Srila Prabhupada so brilliantly defeated, and also urged us to confront. But defeating such materialistic ideas is useless unless it is replaced with the correct understanding of Krishna consciousness. So when ISKCON is back on track, *BTP* can turn into the magazine that *BTG* used to be during Srila Prabhupada's presence. But, until ISKCON is back on track, the battle will go on, for any attempts to go back to Godhead without first being situated at Srila Prabhupada's lotus feet, in exact accordance with his instructions, are meaningless. Hence, back to Godhead must now be preceded by going back to Prabhupada.

Please feel free to write to me at the following address with any comments whatsoever:

irm@iskconirm.com.

Thank you and Hare Krishna.

Yours in the service of Srila Prabhupada,

Krishnakant



Letters to the editor

EDITOR'S NOTE: Due to a continued overwhelming response, the publication of letters has been running approximately 9 months behind for quite some time now. We tried previously to run an extra page of letters to clear the backlog, but this was to no avail since the number of our subscribers continues to increase, so do the letters! We humbly beg your patience.

“Please accept my dandavats to all of you who are doing this great work of trying to help keep Prabhupada’s mission on a more pure level. I would love to be considered a member of IRM.

I was fortunate enough to have received personal initiation from Prabhupada in 1970 in the L.A. Temple. Prabhupada helped me to realize that I am not this material body and he allowed me to see some amazing things within my heart. I tell you all who may read this letter that Srila Prabhupada is just as active and is just as potent as ever before. I believe Prabhupada has more potency than when I could see Him with my eyes. Prabhupada has not actually gone anywhere as some people think. Prabhupada is still here guiding all who seek the truth about what is best for the spiritual soul. And that thing that is best for all of us is to become aware once again of our forgotten love of Krishna. The only reason the spirit soul is in these human bodies, is so that we can have a chance to go home back to Godhead. But first we all must go “BACK TO PRABHUPADA”. May I have a copy of the new book *The Final Order*, and please tell me your address so I can send you a donation? Thank you.”

- Bhaskara Das, Reno, USA

“Hare Krishna! I was lent one of your magazines from a friend and it truly opened my eyes and inspired me. Since then I have subscribed and enjoy reading BTP because it exposes the truth and it makes you aware of what is actually going on in ISKCON. Thank you so much for your dedication to make people aware of these rascals. Keep up the good work!! Can you also send me a copy of *The Final Order*? May Lord Krishna and Srila Prabhupada always guide you. Thanks once

again!”

- Sapna Nana, Johannesburg, South Africa

“Dear Krishnakant Prabhu,
All Glories To Srila Prabhupada. I was in Punjabi Bagh temple, New Delhi, three years back and got so attached to that place that today if my relative wasn’t there having belief in IRM, I would have been by now initiated by Gopal Krishna Maharaj and been against you i.e. against Srila Prabhupada! If it had not been for the IRM I would never have felt the love for Srila Prabhupada that I feel now. I have a vacuum cleaner for rubbish, i.e. BTP! Like many people, firstly I also used to think that BTP doesn’t give knowledge and love of Krsna, but I was so dumb to understand that every word read about Prabhupada made me feel personally for him and it made me love him. BTP gives Love for Prabhupada and no knowledge is more profound than the one which can make you Love your Guru, and BTP did that for me. Thank you. Your undeserving servant,”

- Gagan Nayar, Delhi, India

“Thank you for sending me the Special Summary Issue of BACK TO PRABHUPADA. I have found the contents to be intriguing, well-written and worthy of further debate. I do not sense the mahasiddhi qualities of Prabhupada in association with the devotees here in the United States, and watching a video of an IRM devotee trying to hand out this very issue of BTP at the Detroit Rathayatra and being attacked for such endeavors, compelled me to contact the IRM. The glories of Srila Prabhupada, which I find in his own books, through audio and video recordings and in the works of others are nectar-like, bringing me bliss and solace in this material world. If your publication helps bring me or anyone else closer to the lotus feet of this great soul your organization

has performed a wonderful service to His Divine Grace. Again, thank you very much. Hare Krsna!”

- Bhakta Timothy Shipley, Wisconsin, USA

“Dear devotees, thank you very much for sending BTP magazine. Srila Prabhupada ki jaya, all glories to Sri Guru and Sri Gauranga!”

- Juan Jose Martinez Villela, Estado de Morelos, Mexico

“I have enclosed a donation to help in the distribution of the BTP magazine. I appreciate your dedication to speaking the truth and want to be part of sharing this information with the other devotees who are followers of Srila Prabhupada. I hope you will have continued success. Hare Krishna.”

- Richard House, Oklahoma, USA

“Dear Krishnakant Prabhu,
IRM takes ISKCON ‘Back To Prabhupada’! Back to its original glory! Srila Prabhupada is the original spiritual gem, while all other ‘gurus’ in ISKCON are mere imitations! For the sake of the original glory of ISKCON, bring back Srila Prabhupada - the original guru of ISKCON - to the centre. A guru is a representative of God. No disciple can disobey his guru and remain a disciple. Srila Prabhupada is the only guru in ISKCON! All glories to Srila Prabhupada!!! We appreciate the wonderful work you do by pleasing Srila Prabhupada and his true disciples. Hare Krishna!”

- Drs. Krishna and Prathibha Prasanna, Mangalore, India

“Thank you once again for sending this most informative magazine to me in Vancouver. Haribol!”

- Edward Dinsley, Vancouver, Canada

“Thank you very much dear Prabhus. The Magazine is a great publication and very enlightening. I appreciate the splendid and uncensored reports and reflections contained inside. Peru is a country isolated from most of the world and

the Peruvian devotees are fanatics and narrow minded. This magazine is a solace for me. Thank you very much.”

- Karuna Krishna Das, Lima, Peru

“Yes, reading this book makes me feel happy and my mind rest well.”

- Mrs. Shakountala Mundil, Riv-Du-Rempart, Mauritius

“I have read Back to Prabhupada and I decided Srila Prabhupada is a real saint and Lord Krishna is Parabrahm Parameshwar, Hare Krishna!”

- Prabhat Kumar, West Bengal, India

“Keep up the good work. I support IRM.”

- Dr. Akihiko Nishi, London, England

“In this journey only Truth will win. Hare Krishna.”

- Surendra Menon, Mumbai, India

“I am a twice-initiated disciple of Srila Prabhupada. I came into ISKCON in about 1970 or ‘71, and lived in the Brooklyn Temple for a few years, then moved to the LA Temple. I left that temple in about 1980, yet I continued practicing Prabhupada’s instructions and path as best I could. I still hold Prabhupada’s teachings within my heart, struggle to keep chanting my japa, always trying to see Krsna everywhere and in everyone’s heart. I am disturbed by all the infighting and discrepancies.

I’d like to read your magazine and just see what it’s all about. Right now, I wouldn’t recommend anyone living in any of the ISKCON temples that exist. I visit rarely, myself, if only to see the Deities and maybe an old Godbrother or sister. My heart breaks to see what has happened to Srila Prabhupada’s movement, and that I cannot explain fully to my children and grandchildren what has happened, and why I do not recommend they visit these temples, and yet, to somehow add, and keep, Krsna in their lives. Hare Krsna, thank you for the magazine.”

- Nara Campbell, Missouri, USA

Letters to the editor *(continued from page 3)*

"Thank you for continuing to remember me. For what it's worth, Srila Prabhupada is and always has been for me the only guru and the leading light of ISKCON; a wonderful explicator and exemplar of the path of bhakti. His service is a shining example for all of us. All blessings to your service. Jaya Prabhupada!"

- Adrian Auler, San Francisco, USA

"Srila Prabhupada is and always will be the one who lights up my faith. The giver of transcendental knowledge. Jai Prabhupada."

- Louise Holst Tamstorf, Frostrup, Denmark

"Hare Krishna! Srila Prabhupada Ki Jay! May God bless you for your sincere work. I like it. Keep on Hare Krishna. Koti Koti pranam."

- Deshmukh Udhav Mahadeo, Raigad, India

"I was very happy to learn that somebody's got the guts to start this Mahabharata against the International Society of Krishna-Unconsciousness. I'm enclosing a little poem inspired by some of my readings of Back to Prabhupada. Thank you again."

- Tom Jay, Watford, England

"I am grateful for the magazine and have an earnest desire that great movement should survive in its intent and means."

- Shovan Kumar Pradham, New Jersey, USA

"I really take the information to heart. Thanks so much for the TRUTH."

- Dr. Jarad Rosh, California, USA

"Hare Krishna Prabhu. His Divine Grace Srila Prabhupada Ki Jai. No Doubt Srila Prabhupada is the only Diksha Guru. I have taken shelter of Srila Prabhupada."

- Manoj Sharma, Lucknow, India

"It helps me a lot. Looking forward to receive more."

- Ganesha K, Calicut, India

"Without your information about the Guru issue, I would be totally unable to grasp the subject properly. My very best wishes to you."

- Natha Das, British Columbia, Canada

"I have been a follower of the Krishna (ISKCON) movement since 1972 or so and have just recently renewed my interest to a more serious level. I was not aware of the inner conflict in the society until a few weeks ago from reading on the web. I know back in the 1970s, even here in Raleigh, NC, I would see the devotees at shopping centers etc., but I have not seen them around in decades. What I am trying to say is I see what you and others are doing and I admire you for it. I feel like His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya, is the one to follow."

- Steve Harvell, Raleigh, North Carolina, USA

"Thanks for not keeping me in the dark with all the information. This was a big help."

- Caitanya Das, Los Angeles, USA

"We realize you all are doing the best of service. Keep it up as Srila Prabhupada is always watching our service, thank you prabhush for sending this nectar as it is always welcomed."

- Bhakta Roger and Bhaktin Pushpa, Brisbane, USA

"I do believe that Srila Prabhupada is the only guru for ISKCON, no one else."

- Krishna Murthy Neeraty, Toronto, Canada

"I would like to congratulate you for this important service you are doing to Srila Prabhupada and thank you for dissipating the doubts I had about ISKCON and its gurus. Hare Krishna!"

- Varshana Devi Dasi, Rio De Janeiro, Brazil

"Keep up the good work."

- Martin Maharis, Los Angeles, USA

"Read BTP from a friend. Wonderful magazine. Please send me back issues. Many thanks."

- Mrs Vanitha Premilall, Durban, South Africa

"All glories to Srila Prabhupada. I am initiated by one guru. Now after reading your Final Order I feel that I have done the wrong thing in life. Please help me. Haribol. Many

thanks for this information in BTP magazine."

- Prabhat Kumar, West Bengal, India

"Thank you very much for the magazine. Haribol. Jaya Srila Prabhupada."

- Chandan Kanta Das, Devon, England

"Sri Krishnakant Prabhu,

Please continue with your wonderful work and bring ISKCON once again to its original glory as Srila Prabhupada and Krishna want it."

- Uttama Das, Durban, South Africa

"BTP is a great magazine, keep up the good work. Hare Krishna!"

- Virgilio Guillen, Sao Paulo, Brazil

"I received BTP. I have read it all and appreciate your excellent service. I liked the article 'Srila Prabhupada: The Acharya for Kali-Yuga's golden age,' especially since I had seen somewhere that someone was not sure where the 10,000 year quotes came from and your article reinforced the 10,000 year quotes."

- Vijay Sharma, West Bromwich, UK

"Doing excellent piece of work."

- Ramesh Manilal, Durban, South Africa

"Keep up the good work. Hare Krishna."

- Praful Patel, Thornton Heath, England

"I'm always interested in reading it. Jai Srila Prabhupada! I look forward to getting a copy of The Final Order, thanks."

- Diane Peacock, Belfast, Northern Ireland

"Hare Krishna. I have been reading your publications through Jagannatha prabhu and was overwhelmed at the sterling work being done by your movement in bringing ISKCON back to the way Srila Prabhupada would have had it. Jay Sri Radhe Krishna."

- Devprakash Sutherland, Durban, South Africa

"Great work, keep it up!"

- Jaiendra Beerbal, Durban, South Africa

"I want to thank you very much for sending me the BTP Special Summary Issue. I really enjoy serving Prabhupada Acarya's lotus feet. I hope to read more issues of BTP. Thanks a lot! Haribol!"

- Bhaktin Isabella Tremblay, Montreal, Canada

"I am seeking to have Srila Prabhupada as my Guru and love Krishna. Thank you for being there for us that are seeking to go back to what Prabhupada wanted for his mission. Your Servant,"

- Jitendriya Das, Michigan, USA

"Thank you SINCERELY for your efforts to conclusively establish Srila Prabhupada as the bona fide INITIATING acharya of ISKCON. This issue is simple for the simple and complicated for the complicated."

- Joe Jernigan, Tennessee, USA

"Enjoyed reading your magazine at my friend's house."

- N. Jogia, Leicester, England

"Hare Krishna. Thank you very much for sending me the BTP magazine. I want to know more about BTP. I would like to read all the issues from first issue if possible, so I also get knowledge about the real guru and guru hoaxes, and more about Srila Prabhupada."

- Yogesh Shahtaram Bari, Jalgaon, India

"Since 2004 when I joined the Movement I identified myself immediately with the teachings of Bhaktivedanta Swami, but I never felt totally committed to ISKCON even though I was always treated well. I was surprised when I came to know about the IRM and I feel that I was always a part of it internally, and now I cannot wait to actively contribute so that it achieves its objectives!"

- Rodrigo Campos, Nova Friburgo, Brazil (translated from Portuguese)

"In spite of the crystal clear 'truth' being crystal clear, why do they not accept the truth and project Srila Prabhupada as the only Guru? May Krishna give them wisdom to face reality."

- Bhavna Kakkar, New Delhi, India

"I am extremely interested in what you folks have to say. I believe you're offering a great insight to admirers of Prabhupada who want ISKCON to stay pure and great."

- Cassandra Lujan, Texas, USA

Climbdown broadcast publicly on video

In 1999, in an attempt to crush the growing acceptance of Srila Prabhupada's *ritvik* order, the GBC published the following resolution:

"Whereas a number of devotees in and around ISKCON have begun again to practice and preach 'ritvikism,' even though it is prohibited by ISKCON Law as a 'dangerous philosophical deviation, [...] The GBC Body unequivocally rejects in principle any proposals that ritvikism be in some manner or another accommodated or tolerated within ISKCON. [Passed unanimously.]"

(GBC Resolution 302, 1999)

However, due to the mass distribution of *TFO* and *BTP* over the last 10 years, a seismic shift in consciousness amongst ISKCON's members has occurred. Even the GBC's own leaders and gurus have accepted, in principle, if not in practice, that Srila Prabhupada continues to act as the *diksa* (initiating) guru for all devotees. We have extensively documented the GBC shift in several previous issues of *BTP*.

The latest manifestation of this growing acceptance of the IRM's '*ritvik*' position is a statement stressing the need for a guru and who that guru is. This statement has been broadcast publicly by ISKCON on video.

The GBC's position

Krishna recommends in the *Bhagavad-gita* that one approaches a guru in order to fully understand the spiritual teachings given in the *Gita*:

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

(*Bhagavad-gita As It Is*, 4:34)

Commenting on Srila Prabhupada explaining this verse, the GBC state:

"Prabhupada here brings up another point along the way, namely the process of surrender. In the traditional *parampara* system, the disciple actually surrenders to a particular person, giving up his independence and accepting the guru's instructions as his life and soul. In the system proposed by *TFO*, with its hundreds of *siksa* gurus, there is no ultimate authority for each devotees spiritual life. The 'disciple' can conveniently follow whichever instruction he likes best. This is completely antithetical to real surrender to a living guru."

(GBC, *Prabhupada's Order*, 1998)

Hence it is clear that the GBC are arguing that the guru Krishna advises us to seek in the *Bhagavad-gita* is a "living" GBC-elected *diksa* guru, and definitely NOT Srila Prabhupada!

The climbdown

Now the Chairman of ISKCON's UK headquarters has issued the following message on video on a website which has been set up specially for all first-time readers of Srila Prabhupada's *Bhagavad-gita As It Is*:

What is the need for a spiritual teacher (guru)?

"The Indian word 'guru' is often used when it comes to spiritual teachings. The translation of this word simply means a 'spiritual teacher'. And one requires a spiritual teacher simply so that he can fully understand the teachings that are given within the *Gita*. Krishna advises that just as every faculty in life needs a teacher, similarly spiritual education also requires a teacher. If we simply study the books but we didn't have

a teacher, we may not have a fuller understanding.

Swami Prabhupada is a teacher who is coming in the line from Lord Krishna. Krishna in the *Gita* explains that in order to be a genuine teacher, one actually needs to come from a tradition that is coming within the disciplic succession. Srila Prabhupada is the 32nd teacher who's coming in the line from Lord Krishna and hence is a bona fide spiritual master or guru."

(Sruti Dharma Das, Chairman, Bhaktivedanta Manor, ISKCON UK. Original video saved and archived December 5th, 2009. Viewable at: <http://www.youtube.com/watch?v=HyfuTCcyIV>)

Contrary to the GBC position just given, we are now told by the Chairman of ISKCON's UK headquarters, on a website set up for newcomers to Krishna consciousness, that:

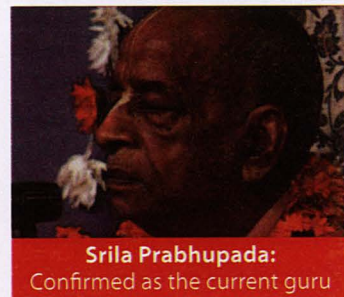
1) Yes, every spiritual aspirant in Krishna consciousness requires a guru in order to fully understand Lord Krishna's teachings in the *Bhagavad-gita*, and Krishna Himself teaches in the *Bhagavad-gita* that we must accept such a guru, who is coming in disciplic succession from Krishna.

2) But that guru today is Srila Prabhupada, who is listed in the Introduction to *Bhagavad-gita As It Is* as the 32nd guru in the disciplic line.

And since no other personality is listed by Srila Prabhupada in the Introduction to *Bhagavad-gita As It Is* as the 33rd guru, Srila Prabhupada therefore remains both the current and last guru for all ISKCON devotees for the entire lifetime of the Hare Krishna movement.

GBC's Bhagavad-gita climbdown confirmed

That Srila Prabhupada is now the bona fide *diksa* guru coming



in disciplic succession referred to by Krishna in *Bhagavad-gita* 4:34, is also a fact admitted by one of ISKCON's guru hoaxers, HH Bhakti Charu Swami ("BCS"):

Q: "In *Bhagavad-gita* Krishna tells us to surrender to the spiritual master. Although in the temple we receive guidance from many senior devotees, still somehow the relation between the guru and disciple is very unique."

BCS: "[...] Yes, devotees need a qualified spiritual master, and I will say in ISKCON we have the most qualified spiritual master who is Srila Prabhupada. And everyone in ISKCON is meant to represent Srila Prabhupada. In ISKCON who is the ultimate spiritual master? You need a spiritual master, but who is that spiritual master? It is Srila Prabhupada."

(HH Bhakti Charu Swami, Disciples Meeting, August 1st, 2007)

Conclusion

Due to our forceful preaching, and also because they find that it works to attract new recruits, ISKCON is now being forced to adopt the IRM's position and promote Srila Prabhupada as the guru. But since this is *Kali-yuga*, the age of hypocrisy, ISKCON still shamelessly and hypocritically continues to practise the opposite of what they are preaching, still operating their unauthorized guru system. But the fact that they have conceded the debate to the IRM is at least a start.

GBC's U-turn on the "tradition" doctrine

With the debate now well and truly over, the IRM is left more and more simply with the task of documenting how the GBC are continuing to adopt the IRM's position. In the last issue we noted their U-turn on their "physicality" doctrine, and here we will document another U-turn as to one of their 30-year-old fundamental guru doctrines.

The tradition doctrine

A common objection proffered for why Srila Prabhupada cannot possibly be ISKCON's *diksa* guru is that such a practice of accepting a physically departed guru would be against our Vaisnava "tradition", since it has never happened before. Indeed, this was one of the reasons given for rejecting "ritvik" in the GBC resolution on the subject:

"Whereas posthumous ritvik initiation has never been practiced by the Gaudiya Vaisnava Sampradaya (disciplic succession);"

(Resolution 73 – GBC meetings, 1990)

In this two-part article we will show how the GBC doctrine of tradition or historical precedence as the basis for judging whether or not an activity is bona fide, has been slain - first by the GBC, and on the facing page by Srila Prabhupada himself.

The whole of ISKCON is unprecedented!

"Whereas ISKCON is an unprecedented worldwide Gaudiya Vaisnava mission which aims to incorporate many individual diksa and siksa gurus and their disciples."

(GBC Resolution 316, 2009)

"Yes, ISKCON - and much of what we do - is without precedent in history"

(Kripamoya Das, ISKCON UK Congregational Preaching Director, email correspondence, April 2009)

"generally that was the old

traditional understanding in India that the guru leaves the planet and the disciple initiates and then it is that guru's responsibility to guide his disciples. But ISKCON was something very different from that."

(HH Bhakti Charu Swami, Toronto meeting, July 20th, 2003)

From the above, we can understand that it has been accepted that the basis of ISKCON and the way it operates is of an unprecedented nature.

ISKCON's guru system is unprecedented

The GBC admit that the guru system they have implemented is unprecedented and non-traditional:

"Historically, a guru tends to be an autocrat within his own institution. Srila Prabhupada's vision of thousands of gurus working cooperatively within a single institution is unique and bold."

(ISKCON News, "Gurus Go Back to School", October 10th, 2009)

"This is the first time in Vaisnava history that we see a functioning worldwide institution with a committee in charge. We are in uncharted waters!"

(HH Trivikrama Swami, June 18th, 2007, GBC-funded website)

"[...] the idea of this GBC is not exactly traditional [...] What we were trying to do now you have to understand had never been done [...] when you're going to have a single institution with many different spiritual masters and there are many different disciples who are going to have to work together in a cooperative and unified way. Just hadn't been done."

(HG Ravindra Svarupa Das, ex-GBC Chairman, Lecture, June 29th-July 3rd, 1999)

"the traditional guru disciple relationship [...] that is not the model given to us by Srila Prabhupada [...] devotees serv-

ing as guru in ISKCON are not the ultimate authority as would be the case in the traditional vedic setting [...] This is a subtle but significant difference from the traditional guru disciple relationship."

(Praghosa Das, GBC member, article, 1.6.09)

ISKCON's disciplic succession non-traditional

Part of the appeal to tradition involves claiming that the "normal" system of guru succession is as follows:

"That a spiritual master initiates until his departure and then his disciples initiate next is the normal system."

(Where the Ritvik People are Wrong, HH Jayadvaita Swami, 1996)

Yet ISKCON leaders have altered what they claim is the "traditional" system of *parampara* (disciplic succession):

a) It is now accepted that the disciple can begin initiating whilst his own spiritual master is still physically present, and this has already happened a number of times.

b) Though a number of ISKCON gurus have already passed away in the last 13 years, in no case has a "successor" been sanctioned, effectively bringing that line of the disciplic succession to an end. Indeed, in the case of one of these deceased ISKCON GBC-elected gurus, HH Bhakti Tirtha Swami, it was even stated that:

"Gurudeva did not leave, or could he possibly leave a successor."

(BT Swami disciples forum, July 8th, 2006)

Traditional guru system rejected

"Two deviations from Prabhupada's order - the 'zonal acarya' system and the 'posthumous ritvik' system - rest on adherence to the traditional idea of leadership."

(HG Ravindra Svarupa Das, *Allegiance to*

Guru, to ISKCON and to Prabhupada, 1998)

Underscoring their rejection of tradition as a guiding principle, we are told that the guru system which is being rejected - the use of *ritviks* - is itself actually based on tradition.

Obvious examples

As we have seen, everything, from top to bottom, in regard to the GBC's own guru system, is non-traditional. Some of the more striking examples are:

GBC: Most of the GBC's "initiating *acaryas*" are non-Indians.

Vaisnava tradition: All of the *acaryas* in our disciplic succession were born in India.

GBC: "FACT: ISKCON gurus have had illicit sexual intercourse with both women and men, and possibly children as well." (*Where the Ritvik People Are Right*, Jayadvaita Swami, 1996)

Vaisnava tradition: None of the *acaryas* in our disciplic succession were ever sexual deviants.

Conclusion: Follow the order, not tradition

The GBC's wholesale rejection of the tradition doctrine is encapsulated below. It is accepted that the only tradition which matters is to accept the guru's orders. And these orders do not establish some specific tradition against which they can be evaluated. This is exactly what the IRM have stated all along, and hence tradition can not be used as a basis to reject Srila Prabhupada's *ritvik* order:

"We had a discussion about this, a very nice discussion, at one of our GBC meetings some years back and it was highlighted that 'what is guru-disciple tradition?' Guru-disciple tradition means you're a guru because you follow the order of your guru. What he asks you to do doesn't establish traditional or non-traditional."

(HH Sivarama Swami, Lecture, 11.1.09)

Death of the “tradition” doctrine – Part 2

Following on, we will here document Srila Prabhupada’s teachings on the subject of tradition. We will see that if the GBC had bothered to study Srila Prabhupada’s teachings, like the IRM does, then they would never have embraced the “tradition” doctrine.

Defeated by a lack of evidence

The first point which can be noted about any of the GBC’s various false doctrines is that they are all based on the “magic wand” theory. This means that they assume that just by pronouncing them, they automatically become true. For example, in the case of their “living guru” doctrine, they will simply state “the guru must be living” (meaning physically present), as if it’s just self-evident. Yet they have not offered any evidence from Srila Prabhupada to support such statements. Similarly, Srila Prabhupada did not ever write that the *acarya* will only carry out actions which have been done previously or that he will always follow some “tradition”. Hence, as with any of the GBC’s other false doctrines, the “tradition” doctrine can be shown to be false simply because Srila Prabhupada does not state it, and we can only accept teachings given directly by Srila Prabhupada.

The *acarya* is not bound by tradition

“Every *acarya* has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one *acarya* may be different from that of another, but the ultimate goal is never neglected.”

(*Sri Caitanya-caritamṛta*, *Adi-līla*, 7:37, purport)

“An *acarya* who comes for the service of the Lord cannot be expected to conform to a

stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread.”

(*Sri Caitanya-caritamṛta*, *Adi-līla*, 7:31-32, purport)

“Srimad Viraraghava Acarya, an *acarya* in the disciplic succession of the Ramanuja-sampradaya, has remarked in his commentary that *candalas*, or conditioned souls who are born in lower than *sudra* families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaisnavas.”

(*Srimad-Bhagavatam* 4:8:54, purport)

Srila Prabhupada clearly states that as long as the goal is not neglected, the systems used will not necessarily conform to what has occurred previously. And since many of Srila Prabhupada’s disciples pre-1977 never even met him, the same goal would still be achieved today if devotees were being initiated by Srila Prabhupada *in absentia*.

Our actual tradition

“if you want to make your life successful, then you must keep the tradition of *brahmaṇa-vaiṣṇava*. [...] Our only tradition is how to satisfy Viṣṇu. [...] They must be very alert, very careful, how to keep Lord Viṣṇu or Kṛṣṇa satisfied. That is our only business.”

(Srila Prabhupada Lecture, July 30th, 1973)

“If the spiritual master is pleased, then Krishna is pleased.”

(Srila Prabhupada Lecture, November 3rd, 1973)

Here Srila Prabhupada states that actually Vaisnavas have only ONE tradition: to satisfy Viṣṇu or Kṛṣṇa. And one can only satisfy Kṛṣṇa by strictly following the orders of the spiritual master, Srila Prabhupada.

Srila Prabhupada’s practical example

In keeping with his teachings above, we may note that Srila Prabhupada himself actually introduced innovations which have not been practised traditionally. A few examples:

1) He conducted marriage ceremonies:

“The *acarya* must devise a means to bring them to devotional service. Therefore, although I am a *sannyasi* I sometimes take part in getting boys and girls married, although in the history of *sannyasa* no *sannyasi* has personally taken part in marrying his disciples.”

(*Sri Caitanya-caritamṛta*, *Adi-līla*, 7:37, purport)

2) He gave *brahmaṇa* initiation to Western women.

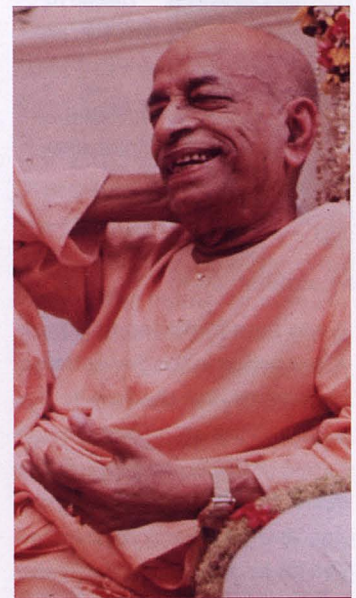
3) He gave initiation in the mail and via tape recording, and via having his disciples whisper mantras on his behalf.

4) He gave initiation without ever meeting many of his disciples.

5) He established a *ritvik* system of initiations to operate without his physical involvement.

Teachings not tradition

There is a difference between a pattern of historical events, giving rise to a tradition, and spiritual principles. For example, the fact that no guru before Srila Prabhupada was a westerner does not necessarily mean we cannot have western gurus now, unless a spiritual principle is being violated. We can determine if what has always happened reflects a spiritual teaching by actually checking to see if it has been taught! No one is claiming that Srila Prabhupada is free to change spiritual principles. But it has never been taught that the guru must be on the same planet as the disciple at the exact moment initia-



Srila Prabhupada:
Not bound by “tradition”

tion takes place. And such a stricture could not in any case serve any purpose, because it is already accepted that the guru and disciple never need to meet (since many of Srila Prabhupada’s disciples never met him).

So spiritual teachings, not tradition, must be our guide.

Conclusion

From the foregoing we can see that both by example and precept, there are no arguments based on so-called “Vedic tradition” that can either override, or be the basis for determining, Srila Prabhupada’s orders. Rather we must accept Srila Prabhupada’s orders, whatever they may be, as our life and soul, and follow them without question:

“Sri Caitanya Mahāprabhu said, “Both the Supreme Personality of Godhead and My spiritual master, Iṣvara Puri, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Iṣvara Puri is subject to any Vedic rules or regulations.””

(*Sri Caitanya-caritamṛta*, *Madhya-līla*, 10.137)

From Communism to Krishna Consciousness



COMING TO
PRABHUPADA

By
**Bhaktin
Valentina**

Voronezh,
Russia

I was born in the foodless post-war period in the Soviet Union; my parents literally had to eat grass and leaves. They were illiterate atheists, and my father was a disabled World War II veteran and he always condemned God for his spoiled life. I was also brought up as an atheist, first as Young Pioneer, then as Young Communist. As with all other people of the former Soviet Union, I was building socialism and then communism. I had a particularly hard time when later on in my life I lived with a swindler and drunkard for 7 years who, when he was drunk, was as frightening as a wild beast. That experience had profoundly affected me, and so during that 7 years I began praying to God. In the morning as I walked to the bus stop I was reciting Lord Jesus Christ's "Our Father" prayer. That gave me hope and strength to live. So I continued to live in that way.

In 1997 one ISKCON devotee, Lakshmi Narayana Das, visited my hometown, Voronezh, and conducted a 6-day seminar called "Timeless Culture". I came to his second lecture with my co-worker Elvira, with whom I had been visiting a *sahaja-yoga* sect for two years. Even earlier I had learned about *agni-yoga* and other cults where they promised to cure my body. So in 1997 the severe crisis resultant from the collapse of the USSR was still persistent in Russia, and at that time many people were actually starving. In order to visit the lecture we had to donate some money or buy some literature. We bought one

little brochure between us and then we were allowed to enter. The next day I bought two copies of *Bhagavad-gita* – one for my sister and the other for myself – and the cassettes with the recorded lectures of this seminar. So I accepted this science at once and stopped going to *sahaja-yoga* or anywhere else.

At that time my parents were still alive, but they were critically ill. As I heard about *kanthi-malas* (sacred neck beads) from the lectures, I wanted to buy them for my parents and myself. So I called to the local Hare Krishna devotees and inquired about *kanthi-malas*. I was invited to come next morning and see the program. I already knew that I must come with some donation, so I took some rice and sugar. Early in the morning I was heading to the downtown address through deserted streets with a quivering, reverent heart. Finally I got to the two-room rented flat where the local Hare Krishna centre was located at that time. After very heartfelt greetings I was invited to the room and was offered a chair. A verse from *Bhagavad-gita* was studied that morning, and as I got the book I recited it almost fluently. Everything was wonderful, and I was greatly excited. I bought *kanthi-malas* and began visiting all the programs regularly along with Elvira. I was well disciplined and participated in *Harinama* (chanting) parties, *sankirtana* (book distribution), sewing bead bags and *kurtas* (Vaisnava dresses). I also made money and food donations, and assisted the *pujari* (priest) in serving the Deities. The Temple President was Dhanvantari Das, who was a family man but had no job, and therefore I allowed him to live in my apartment for almost half a year. In this way I served in ISKCON.

After 3 years of service I was awarded with the 'Sadhaka' (train-

ee devotee) title and they began preparing me for initiation. In the autumn of 1999 I left my hometown for a big festival with a recommendation for initiation. It was a very difficult and emotional moment of my life. There were 9 or 10 "gurus", each one giving a specific seminar. I rushed from one seminar to another but could hardly understand them; also, I had to hear them from interpreters since I only spoke Russian. I lived with female devotees who were initiated long ago, and some of them were very arrogant and answered my questions in a sneering manner. The festival was nearing its end and I still couldn't choose my guru. I was told that *Paramatma* (God within my heart) will tell me who my guru is. But I did not get any answer from *Paramatma* to choose any of them. Also, I could not afford to come to these festivals every year, so I effectively felt that I had to choose or find my guru there and then. I felt I was at the threshold of hysteria. So I limited my choice to two gurus: Jayapataka Maharaja, since I heard he treats female devotees very well and his servant had placed his shoes on my head by way of a blessing; the other choice was Niranjana Maharaja, since he visited Russia often and so I could possibly personally inquire from him on a regular basis. I was attracted to the singing of Niranjana and thus made my final decision that he is my guru. (I later realized how superficial the whole process by which devotees choose their "gurus" in ISKCON is. They actually have their *real* guru Srila Prabhupada all along, and then capriciously they have to pick another one out of 70, based usually on whimsical desires and wants or instant attraction).

My business was done and being satisfied I returned home. Devotees of our congregation congratulated me with delight,

"Oh!!! Your Guru is a Paramahansa" (a devotee on the topmost spiritual level). I thought that I was really fortunate, because Krishna had helped me choose a *Paramahansa*, whilst others' gurus are not *Paramahansas*. Although I didn't exactly understand the meaning, I knew it was an extremely high stage of Krishna Consciousness. My false ego was growing bigger and bigger! I received the *pranama mantra* (special prayer to my guru).

We had about 70 devotees in our local congregation in the year 2000. There was one devotee, a former disciple of fallen ISKCON guru Harikesa Swami, who like me accepted Niranjana Swami as his new guru at the same festival. He began insisting that we should gather once or twice a week, apart from Sunday programs, for "*guru-katha*" (discussions about our guru). He said Harikesa fell down because his disciples hadn't cared enough for engaging in "*guru-katha*". Some thoughts began popping up in my mind, e.g.:

"How I will associate with my guru, I don't speak English, I can't write to him, and what should I do if the guru leaves his body, and what I am going to do if I leave my body without my guru's presence?! In order to get initiated by Niranjana I must have been chanting 16 rounds for 3-5 years, whereas other gurus require a shorter time".

So all this began to cause internal protest and anxiety. I didn't feel confident about the future.

Since many devotees of our town had health problems, we asked our Temple President to bring an Ayurvedic doctor from Moscow. He brought a devotee, who was an Ayurvedic doctor, and she was staying in my house. During our night-long talk she opened my eyes in regards to the current ISKCON gurus, the fallen Harikesa, and her former ISKCON guru, who made her massage

his body near the genitals while they were alone behind closed doors. She told me about the IRM and how they had actually brought out the real truth about what Srila Prabhupada had ordered; that he had remained the guru, and simply appointed representatives, or *ritviks*, to initiate on his behalf. She presented me a spiral bound book called *The Final Order* ("TFO") by Krishnakant Prabhu. By studying this book, my faith in Srila Prabhupada was completely fixed. I could see that Srila Prabhupada was the current link in the chain of *parampara* (disciplic succession) and the *acarya* (guru or spiritual master), that he is not dead and gone, but rather he is STILL LIVING today. All this was backed by scriptures. All my doubts were cleared and I accepted Srila Prabhupada as my guru. At once all my worries vanished and I felt great relief and joy.

I began reading Srila Prabhupada's books profusely and found confirmation of my choice. Thus I became a disciple of Srila Prabhupada – the real PARAMAHAMSA. I started preaching among local devotees and gave TFO to many of them, and two devotees – Aleksandr and Yekaterina – seriously studied the book and after reading it they accepted Srila Prabhupada as their guru.

Aleksandr also began active preaching among local devotees, and was several times invited to talk with the Regional Secretary and Temple Presidents (several Presidents of our local ISKCON centre changed in a short span of time) about the *ritvik* issue, but they had no arguments to his well-substantiated answers. The rest of the devotees became virulent after hearing fanatical preaching against the IRM. One devotee even returned my bead bag that I had sewn for him! I was prohibited from preaching in the temple, devotees stopped talking to me and I stopped attending the programs.



Bhaktin Valentina: proof that age and gender are no barriers to fighting for Srila Prabhupada against all odds

Temple president Dhanvantari Prabhu had been watching me for several months and tried to dissuade me from preaching about Srila Prabhupada's instructions in a way which caused me anxiety and suffering. But, as one devotee said to me, to suffer for Srila Prabhupada is a great honour. Recently, I met one devotee on a bus, and she even closed her eyes to avoid seeing me, although previously we had friendly relations!

After TFO was published in Russian as a paperback book, Aleksandr and I sent it out to about 80 ISKCON centers in Russia and other former republics of the old Soviet Union. Despite all the obstacles I continue preaching the truth to all people that Krishna sends me. On recommendation of Krishnakant Prabhu, I helped create the Russian IRM website, located at www.iskconirm.com/ru.htm, and placed there TFO, BTPs, including two Special Issues, and other papers. It has many thousands of hits and visitors, so the content is being studied. Another devotee, Galina, who joined us 6 years ago, translates the magazines.

Some issues, including the Special Issues, were translated by Bhakta Aleksandr. I print regular issues of BTP in Russian from my colour printer, and Galina's son, Ivan, places online versions on the site. I invested my own funds and collected the rest to finance the printing of thousands of copies of

TFO and BTP Special Issues 1 and 2 in Russian. I work full-time as an economist, and do this just to raise money to help print IRM publications. Though it was a struggle to raise the funds, this was easy compared to the violence and threats I have faced when trying to distribute the literature! Below I relay just two incidents:

a) Probably the biggest guru hoax festival that ever took place was held last year in a small town in Siberia. Due to the collapse of the preaching in the West, the only place left for rich pickings for the guru hoaxers these days is in the remoter parts of Russia. And so it was, that 24, I repeat, *24*, ISKCON gurus descended like vultures on a festival held in Siberia for all the Russian devotees. There were 2000 registered participants, and many more unregistered ones as well, who had come from all over Russia. I began distributing there with the help of another devotee who had come from Latvia and soon 4 young *brahmacaris* tried to attack me, but I managed to escape! Later on one extremely large devotee, who clearly looked like he was the head of security (or head thug in other words), caught me and said that if I did not stop passing out literature he would use physical force. I then challenged him: "Are you going to hit me?" He replied: "Yes I am." So I replied "Well, go on!" At these words he suddenly became shocked, realizing that he

"By studying *The Final Order*, all my doubts were cleared and I accepted Srila Prabhupada as my guru. At once all my worries vanished and I felt great relief and joy."

was nothing more than a big bully since I am nothing more than a sickly 63 year-old grandmother. At the end of the festival we managed to distribute the following Russian editions, and many other BTP issues in English:

BTP Special Issue No. 2: **184**;
BTP Special Summary Issue: **70**;
TFO: **60**.

b) Another time I distributed at a big ISKCON festival held in my home town. I had already been told that if I attended I would be thrown out. However, I decided to go and depend on Krishna, taking just one devotee with me, and not let the leaders decide for the innocent devotees what they could and could not read. Again I was threatened with physical violence if I did not stop. I simply told them "OK, make your try" and carried on distributing. But nothing happened to me, and later I found out that this was because one devotee who had accompanied me had threatened everyone that not one hair on my head was to be touched, and that because he had just been released from prison, they should not try and test him. Again I was protected!

Now I am receiving more and more letters from devotees with requests to send them TFO and BTPs. All glories to our beloved Srila Prabhupada, and to the IRM which has saved my life and thousands of other lives. Hare Krsna!

Readers are cordially invited to follow Bhaktin Valentina's example by sending us your story of just how you came 'Back to Prabhupada'.

“The poison is personal ambition”

ISKCON today is full of ambitious leaders and managers. This ambition can easily be detected by comparing their actions and programs with the orders of Srila Prabhupada, and when the two do not match, it is evidence of acting on one's own initiative, fuelled by ambition. The main example was the decision of the *ritviks* (officiating priests) appointed by Srila Prabhupada, to end the *ritvik* system and, instead, turn themselves into initiating gurus, despite being appointed by Srila Prabhupada to initiate only on his behalf. Even the guru hoaxers themselves admit this:

“Tamal Krishna Goswami goes on to explain quite clearly what he means. Here I will summarize his point. Srila Prabhupada appointed eleven leaders to be officiating *acaryas*, to initiate on his behalf during his presence. But out of ambition and pride, some of them misunderstood this appointment as *ritviks* as Prabhupada's personal selection and appointment of them as gurus.”

(HG Ravindra Svarupa Das, ex-GBC Chairman, *ISKCON Journal*, 1990)

And the current ISKCON guru system is simply an expansion of this original guru hoax, again based on individual desires and not any order from Srila Prabhupada. Srila Prabhupada gave many warnings against this “poison” of personal ambition, which continue to go unheeded as everyone jostles for the 3 deadly “Ps”: **Power, Position and Properties.**

There should be no personal ambition

“There is no ambition or motive in pure Krsna consciousness. Every other transcendental function or mode of worship is backed by a motive: someone wants salvation, someone wants material prosperity, someone wants to go to a higher planet, someone wants to go to Krsnaloka. These ambitions should not be there. A pure devotee has no such ambitions. A pure devotee does not even desire to go to the supreme abode of Krsna. Of course, he goes, but he has no desire. He simply wants to engage himself fully in Krsna's service.”

(*Science of Self-Realization*, chapter 8)

“We have no other ambition. We want to see that everyone may accept the Supreme Personality of Godhead and be happy. This is our mission. We have no other ambition, not to make any cost-profit. But when we see that so many people are reading Krsna book, that gives us very good encouragement. Otherwise what...? Two chapatis

we can get anywhere.”

(Srila Prabhupada Room Conversation, January 16th, 1977)

“Our only ambition is we live among devotees and execute the mission of our predecessors, Caitanya Mahaprabhu, Krsna.”

(Srila Prabhupada Conversation, May 27th, 1977)

Gaudiya Math smashed due to personal ambition

“In India some of the important members they have collected huge amounts in the name of the Society and spent it luxuriously. I wanted you all my experienced disciples should manage the whole institution very cleverly without any personal ambition like ordinary materialistic men. The Gaudiya Math institution has become smashed, at least stopped its program of preaching work on account of personal ambitions.

So whatever is done is done. I shall request you all not to be personally ambitious.”

(Srila Prabhupada Letter, October 8th, 1974)

Warnings to ISKCON's leaders

“Our duty is therefore to be very, very careful. The poison is personal ambition.”

(Srila Prabhupada Letter, November 1st, 1970)

“It is now evident that some of our top men are very much ambitious and there has been so many fall downs.”

(Srila Prabhupada Letter, January 27th, 1975)

“This we want to give. There is no cheating. There is no politics, no personal ambition fulfilling. This is our mission.”

(Srila Prabhupada Conversation, May 27th, 1977)

“Our mission is to serve bhaktavisesa and live with devotees. Not that you take the place of the guru. That is nonsense, very dangerous. Then everything will be spoiled. As soon as you become ambitious to take the place of guru—gurusu nara-matih. That is the material disease.”

(Srila Prabhupada Conversation, April 20th, 1977)

“So that is Vaisnava's business. So the Vaisnava, therefore, will have no politics. Politics means planning for one's own happiness. That is politics. So in our society there should be no diplomacy, no politics. Everyone should be eager how to do good to others. That is Vaisnava. If he's planning something, that “I shall be leader,” “I shall be doing something,” that is not Vaisnavism. That politics is not good.”

(Srila Prabhupada Morning Walk, March 15th, 1974)

Personal motivation

“I am confident that this mission of Lord Caitanya's will be successful if only we continue to push on this great movement, without any personal motivation.”

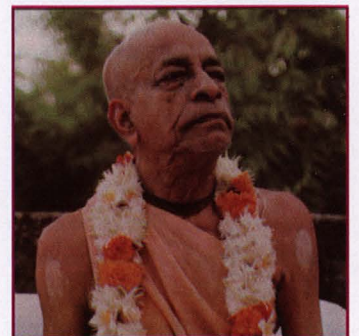
(Srila Prabhupada Letter, September 19th, 1970)

“As soon as personal motivation comes in it is not possible for one to understand our Krishna Consciousness philosophy.”

(Srila Prabhupada Letter, September 21st, 1970)

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada from our material vision on November 14th 1977, the International Society For Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Srila Prabhupada, the chief of which being his displacement as the sole *diksa* Guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Srila Prabhupada gave, beginning with his role as the sole authority and *diksa* Guru for ISKCON. The IRM's position is set out in *The Final Order* - see back page to order your [free](#) copy.



Readers' questions and challenges

"Do you have a bullet-points one page summary of what's wrong with the ISKCON guru system today and what are your proposed solutions? I heard there are many devotees all over the world who support your efforts. Is it possible to know who they are? P.S. Please don't put me on your mailing list. Thanks."

- Akrura Das, Gita Coaching - 'Helping Devotees Succeed', ISKCON London

Editor replies:

What's wrong can be summarised in one bullet point, and does not require a whole page:

• **What's wrong with the ISKCON guru system?:** Never authorised by Srila Prabhupada.

Furthermore, we can also provide a one bullet point solution, and a one bullet point reason for enacting the solution:

• **Solution:** Run ISKCON according to the orders Srila Prabhupada gave, including the ritvik system.

• **Why?:** Because spiritual life means to follow the orders of Srila Prabhupada.

You claim you help "devotees succeed". How can they succeed unless they obey Srila Prabhupada?

And how can they do this unless they know what Srila Prabhupada ordered?

And how can they know this, if like you, they do not wish to know what he ordered by ensuring they stay off our mailing list?

Yes, we do have many devotees all over the world who support the IRM, and some are mentioned and profiled in each one of our magazines. So if you want to know who they are, I suggest you start with our magazines, where you will see their letters and personal profiles published.

"By reading BTP I have come to the conclusion that what you people are doing is not only wrong but worse than what a criminal does, because the criminal will also get some chance to go back to Godhead after suffering in hell. But you people will not get any chance of coming out of the hellish plans."

- Bonomali Roy, Kolkata, India

Editor replies:

There are definitely some persons who will be condemned to hell, and these are persons who commit spiritually criminal activities. Here are some examples of these activities, highlighted courtesy of an ISKCON "guru":

"Several decades of scandals have slashed the perceived value of ISKCON's product especially in regards to gurus and leadership. [...] We have seen gay priests, megalomania, paedophilia, murder." (HH Jayadvaita Swami, ISKCON Studies Conference, 2007)

Clearly, such activities are not those of bona fide gurus. And it is their destination which is hell:

"By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. [...] To mislead the people in general they themselves become so-called acaryas [...] These rogues are the most dangerous elements in human society. [...] They cannot, however, escape the law of the Supreme, who has clearly declared in Bhagavad-gita (Bg. 16.19-20) that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell [...] these pseudo-religionists are heading toward the most obnoxious place in the universe" (Sri Isopanisad, Mantra 12, purport)

Such a fate does not befall the IRM, which simply protects others from such rogues.

"I very much appreciate one thing with the ritviks: their attachment to Srila Prabhupada. Unfortunately I very much object to:

- Their incomplete philosophical understanding: giving a great importance to diksa is next to ritualistic mentality; this is a very neophyte understanding. What is much more important than diksa is SIKSA: What are you doing with your life after receiving diksa?

- Their tendency to continually criticize and blaspheme the vaisnavas: an advanced devotee (like the 6 Goswamis) is free from criticism spirit and NEVER blasphemes another vaisnava."

- Caitanya Nitai Das, France (translated from French)

Editor replies:

You write that an "advanced devotee is free from criticism spirit", and yet you have criticized us for:

- 1) An incomplete philosophical understanding.
- 2) Very neophyte understanding and ritualistic mentality.
- 3) Always continually criticizing and blaspheming.

Further, you say that siksa is much more important than diksa, but why then is it impossible for such an important person as Srila Prabhupada to occupy such an unimportant position?

And these are just your contradictions! In addition, there are at least 3 errors of fact:

- 1) A wrong understanding of our position in regards to diksa.
- 2) A wrong understanding in regards to what diksa is.
- 3) A wrong understanding in regards to what constitutes blasphemy.

And all this in just 3-4 sentences! Again we see how anyone who attacks our position is unable to do so without contradicting themselves or stating errors of fact.

"I was upset by your piece (BTP 24, page 5) regarding same sex marriage. It is true that Srila Prabhupada condemned it - he also said that women were mentally inferior to men etc. We do him no service by digging up these types of statements. As a transsexual having difficulties in the movement I find statements like these worrying."

- Jennifer Wood, Lancashire, England

Editor replies:

The issue of digging up statements only arises if statements are suppressed to begin with. By definition, ISKCON and the GBC are supposed to be Srila Prabhupada's faithful representatives. It behooves them, therefore, to always represent Srila Prabhupada's views accurately, without any subtraction or change. Otherwise they will be guilty of effectively suppressing Srila Prabhupada's actual teachings. In your letter, by truthfully accepting what Srila Prabhupada stated rather than denying it, you have understood this point.

If those leading ISKCON today wish to give opinions different from Srila Prabhupada, they should simply leave ISKCON, since ISKCON was founded by Srila Prabhupada specifically to represent his teachings.

In not faithfully repeating Srila Prabhupada's teachings, whilst claiming to represent him, it is ISKCON's representatives therefore, who are doing the greatest disservice, not those who seek to defend his teachings from such misrepresentation. And the IRM will always seek to protect Srila Prabhupada's teachings from such misrepresentation, wherever it may be found, regardless of the prevailing winds of "political correctness" and any consequent dent in our popularity, since the only person we are interested in pleasing is Srila Prabhupada.

We welcome all correspondence.
Email us: irm@iskconirm.com

Zonal *acharya* revival!

Sri Prabhupada's continued position as the *diksa* (initiating) guru of ISKCON was facilitated via the appointment of 11 *ritvik* priests on July 9th, 1977 to conduct initiations on his behalf. Those challenging Srila Prabhupada's position commonly refer to a 30 second room conversation held on May 28th, 1977. Because in this conversation Srila Prabhupada uses phrases such as "his disciple", "granddisciple" and "regular guru", it is argued that this means that the 11 individuals whom Srila Prabhupada would soon nominate to conduct initiations would actually be initiating their own disciples. However, in arguing this, they are unwittingly reviving the now discarded "zonal *acharya*" (guru) system, as shown below. This system, which is based upon the claim that Srila Prabhupada nominated 11 devotees to be *diksa* guru successors for ISKCON, has been rejected even by the GBC.

Zonal *acharya* resurrection!

The zonal *acharya* theory is resurrected when one attempts to thwart Srila Prabhupada's clear appointment of 11 *ritviks* on July 9th, 1977, via claiming that on May 28th, 1977, Srila Prabhupada stated that these 11 *ritviks* would have their own disciples. This resurrection is done via one of two variants, (a) and (b):

Variant (a): It is accepted that Srila Prabhupada appointed 11 officiating *acharyas* to conduct initiations after his departure. But an officiating *acharya* is just another name for a *diksa* guru, as evidenced by use of the term "*acharya*", and they simply act as *ritviks* temporarily. Hence, 11 *diksa* gurus are appointed directly via re-defining an "officiating *acharya*" as a *diksa* guru. This is the variant which the GBC's Badrinarayana Das, Giridhari Das and Umapati Swami put forward in their paper

Disciple of My Disciple which was the first reply to the *ritvik* foundational document *The Final Order*.

Variant (b): Srila Prabhupada appointed 11 *ritviks* to conduct initiations after his departure, but this was to be done via them turning into *diksa* gurus on Srila Prabhupada's departure. Thus 11 *diksa* gurus were appointed via them being appointed as 11 *ritviks* who were to transform automatically into *diksa* gurus. This was the justification for the original zonal *acharya* system that ran from 1978 until 1986, and is also the explanation most commonly advanced by GBC supporters today who try to use the May 28th conversation to "defeat" the "*ritvik* theory".

Interestingly, the current official GBC position seems to have realised this "zonal *acharya* trap", and has therefore avoided explaining what is said in the May 28th conversation altogether! Instead, they just claim as a statement of belief, without attempting to offer any evidence, that:

"Srila Prabhupada intended his disciples to become "regular Gurus" after he physically departed". (GBC resolution 409, 2004).

The *ritvik* "problem"

The first part of the May 28th conversation states:

Satsvarupa: "Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted."

Prabhupada: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating *acharya*."

Tamala Krsna: "Is that called *rtvik-acarya*?"

Prabhupada: "*Rtvik*, yes." (Room conversation, May 28th, 1977)

i) This question and answer exchange above establishes beyond doubt that Srila Prabhupada was going to appoint "officiating *acharyas*" to carry out initiations for when Srila Prabhupada was not present. And further that these officiating *acharyas* are also called *ritviks*.

ii) And then on July 9th, 1977, Srila Prabhupada did go on to appoint 11 individuals to conduct initiations in ISKCON, just as he said he would on May 28th, 1977. But the individuals he appointed were named *ritviks*, and they would only accept disciples on behalf of Srila Prabhupada.

The above bald facts mean that Srila Prabhupada continues to remain *diksa* guru after his departure via the use of *ritviks*.

Those opposed to this conclusion are stuck with accepting facts i) and ii) above, but need to somehow magically make the conclusion of these two facts do a 180-degree turn and mean the exact opposite!

The "guru appointment" fix

Ritviks are magically transmogrified into *diksa* gurus by manipulating the last part of the conversation below:

Tamala Krsna: "No, he's asking that these *rtvik-acaryas*, they're officiating, giving *diksa*. Their... The people who they give *diksa* to, whose disciple are they?"

Prabhupada: "They're his disciple."

Tamala Krsna: "They're his disciple."

Prabhupada: "Who is initiating. His grand-disciple."

Satsvarupa: "Yes."

Tamala Krsna: "That's clear."

Satsvarupa: "Then we have a question concerning..."

Prabhupada: "When I order you become guru he becomes regular guru. That's all. He becomes disciple of my disciple. That's it."

It is claimed that by saying "They're his disciple", Srila Prabhupada is stating that the appointed *ritviks* would actually be initiating disciples of their own. And that this is further confirmed by the use of the terms "grand-disciple" and "he becomes regular guru", which shows that the *ritviks* would become *diksa* gurus who would create "grand-disciples". In addition, **variant (a)** also makes use of the word "*acharya*" in "officiating *acharya*" to argue that this proves that a *ritvik* is non-different from a *diksa* guru.

Net result

Both variants, therefore, end up including the conclusion that Srila Prabhupada appointed 11 *diksa* gurus as his successors. And, since Srila Prabhupada had already stated that for initiation one should approach whoever of the 11 *ritviks* was "nearest" (in both the garden conversation of July 7th, 1977 and his signed directive of July 9th, 1977), the claiming of exclusive geographical zones by these appointees follows naturally. And that was the zonal *acharya* theory.

So, in conclusion, it is ironic that GBC supporters, many of whom were originally enthusiastic supporters of the zonal *acharya* system between 1977 and 1986, are again effectively resurrecting the same system (minus the lavish worship), most likely unwittingly, with their interpretation of the May 28th conversation. We now go on to prove that both of these variants are nothing but fabrications. But the cost of putting them forward is that the proponent is forced to revive a thoroughly discredited succession theory, which the whole of ISKCON had supposedly discarded over 20 years ago. Such is the desperation to thwart Srila Prabhupada's *ritvik* system at all costs.



"They're his disciple"

The exchange being referred to which includes the phrase above is as follows:

Tamala Krsna: "No, he's asking that these *ritvik-acaryas*, they're officiating, giving *diksa*. Their... The people who they give *diksa* to, whose disciple are they?"

Prabhupada: "They're his disciple."

Tamala Krsna: "They're his disciple."

Prabhupada: "Who is initiating... His granddisciple."

There is an indisputable fact regarding the above exchange - Srila Prabhupada's answer is in the 3rd person:

"They're his disciple."

Srila Prabhupada does not say "they are my disciple", but neither does he say "they are the *ritvik's* disciple". Rather, Srila Prabhupada only answers by stating what the owner of the disciple DOES, rather than WHO he is - whether himself or the *ritviks*, and that is:

"They're his disciple - who is initiating."

Hence the fact that Srila Prabhupada answered the question in the 3rd person cannot be at issue here. We must simply see the answer he gave.

Answer already given

Before we see the answer Srila Prabhupada gave, we can note that he had already just answered the same question. Immediately preceding this exchange, where Srila Prabhupada answers "they're his disciple", Srila Prabhupada is asked the same question directly - are they "your disciples" - rather than indirectly - "whose disciple are they?"

And Srila Prabhupada clearly answers that the disciples are his:

Satsvarupa: "So they may also be considered your disciples."

Srila Prabhupada: "Yes, they are disciples. Why consider...who?"

This allows us to conclude that Srila Prabhupada responds appropriately depending on how the

question is asked - directly when asked directly, and in the 3rd person when asked indirectly - and that his answer to this question is that the disciples belong to him.

Bearing these two facts in mind, we can now move on to the answer Srila Prabhupada immediately gives again to the same question regarding the ownership of disciples, and already know that this answer must be the same as the one he has already just given (i.e. he is the owner of the disciples), lest he instantly contradicts himself!

Srila Prabhupada's answer

Srila Prabhupada's answer for whose disciples they are, is - as we have seen - the person "who is initiating". The very next phrase spoken after this answer by Srila Prabhupada proves that Srila Prabhupada is here referring to the person "who is initiating" as being himself:

"His granddisciple."*

The "His" here can only be referring to Srila Prabhupada since it would be impossible for the *ritviks*, who are Srila Prabhupada's disciples, to themselves have granddisciples.

So Srila Prabhupada's use of the pronoun "His" here proves not only that Srila Prabhupada does refer to himself in the 3rd person in this conversation, but also that he was referring to himself when he said "they're his disciples - who is initiating."

* The very first transcript of the May 28th conversation provided to the movement was given in 1984 as an attachment to Ravindra's Svarupa Das's paper *Under My Order*. This transcript was said to have been "edited and checked by Jayadvaita Swami", and clearly stated "His granddisciple". Years later all official transcripts mysteriously changed this to "He is granddisciple": in for example, *BBT Conversations* books (1990), *Gurus and Initiation in ISKCON* (1995), *Disciple of My Disciple* (1997), *Prabhupada's Order* (1998), *Prabhupada Vedabase* "Folio", (all editions including current). However, anyone who listens to the tape will hear

that only ONE, not two, words are spoken by Srila Prabhupada before the word "granddisciple", and, therefore, the original transcript provided was indeed the correct one in relation to this phrase. This part of the transcript can be heard here:

<http://www.iskconirm.com/sounds/granddisciple.mp3>

"His granddisciple"

But how can Srila Prabhupada be speaking of "granddisciples" at all, unless he is ordering his disciples to become gurus who will initiate their own disciples? Srila Prabhupada goes on to clarify that granddisciples will only emerge when *diksa* gurus are actually ordered by himself -

"His granddisciple...when I order you become guru he becomes regular guru. That's all. He becomes disciple of my disciple."

- with "disciple of my disciple" meaning the same as "granddisciple".

Yet there is no record of Srila Prabhupada having ordered any *diksa* gurus, either in the May 28th conversation, or elsewhere, with only *ritvik* priests being ordered in the July 9th directive.

"Officiating acharya"

We end with debunking the ludicrous theory that an officiating *acharya* is just another word for *diksa* guru, and therefore when Srila Prabhupada was appointing *ritviks*, he was actually appointing *diksa* gurus! In the opening exchange of the May 28th conversation, Srila Prabhupada equates the term "officiating *acarya*" with "ritvik":

Srila Prabhupada: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating *acarya*."

Tamala Krsna: "Is that called *ritvik-acarya*?"

Srila Prabhupada: "Ritvik, yes."

And 6 weeks later, on July 9th, Srila Prabhupada actually goes on to appoint these "officiating *acarya/ritviks*", and it clearly states

there that those initiated will be disciples of Srila Prabhupada only. There is no mention in the July 9th directive of these *ritviks* initiating their own disciples. Nor is this stated in the May 28th conversation (as we have just seen).

Conclusion

We have illustrated very clearly how attempting to thwart Srila Prabhupada's order for a *ritvik* system of initiation in ISKCON, with himself remaining *diksa* guru, via the May 28th conversation, simply results in resurrecting the universally discarded, false zonal *acharya* system. (This is summarized in the diagram below). It is best, therefore, to simply follow Srila Prabhupada's orders without deviation. Otherwise, the usual gibberish, which we are forever documenting, as well as absurd conclusions, as in this case, will result.

ZONAL ACHARYA REVIVAL FLOW CHART

May 28th, 1977 Conversation

Srila Prabhupada states he will appoint *ritviks* to conduct initiations after his departure



July 9th, 1977 Directive

Srila Prabhupada actually appoints these *ritviks*



Way Out

Ritviks have their own disciples: "they're his disciple" "granddisciple"



Way Out

Ritviks to turn into gurus: "he becomes regular guru"



Net Result

Srila Prabhupada appointed 11 men who would initiate those "nearest" as their own disciples, thus becoming *diksa* gurus --> the zonal *acharya* theory

Quotes, Notes and News (QNN)

Rock 'n' roller returns

In BTP issues 22 and 23 we highlighted the activities of **HH Paramgati Swami** ("PGS"), and his predilection for dancing at "rave" parties, which culminated in PGS having to step down both as a guru and GBC member, due to "preliminary activities of a sexual nature with a young male."

However, it seems that even officially fallen ISKCON gurus are still able to continue "blessing" us, as the following Rathayatra festival advertisement advises us:

"We are organizing the First Jagannath Rathayatra festival in Sri Pandharpur Dham on the most auspicious occasion of Makar Sankranti on 14th January 2010. [...] H.H. Lokanath Swami Maharaja and H.H. Paramgati Swami Maharaja are blessing us by their presence."

(ISKCON Pandharpur, 23.12.09)

Sadhu-ninda hypocrisy

In 1996, ISKCON GBC voted-in guru **HH Jayadvaita Swami** ("JS") attempted to defeat the "ritvik" philosophy by stating:

"That a spiritual master initiates until his departure and then his disciples initiate next is the normal system. On this we are all in agreement. This is what Srila Prabhupada taught the entire time he was with us."

(Where the Ritvik People are Wrong, Jayadvaita Swami, 1996)

However, JS then became one of the first to overturn this "normal" system, authorizing his own disciple, **HH Kadamba Kanana Swami**, to initiate his own disciples in his presence, thus doing the opposite of what he preaches - or, in other words, being a hypocrite. Over a decade later, his hypocrisy continues unabated, as we now demonstrate.

In BTP 22, we quoted JS attacking the content of BTP as follows:

"We don't do it in print! It's the last thing you do! To publish vilification of a sadhu? Are you out of your mind? You don't do that. Ever! And the internet is worse. To publish it on the internet for the whole world? Sadhu-ninda? And I don't care who does it."

The most widely distributed issue of BTP is our Special Summary Issue, where we profile the original 11 guru hoaxers who hijacked Srila Prabhupada's ISKCON movement. One of the profiles reads:

"Hamsadutta: Left ISKCON after being caught engaging in illicit activity. Later confessed to the 'Guru hoax'. Trying to become active again."

(BTP Special Summary Issue, p. 5)

According to JS, such a statement would classify as "sadhu-ninda" (offenses to Vaishnavas), even though it is a statement of historical fact. According to JS, publishing such a statement about Hamsadutta would be much worse if it was published on the internet. JS wrote above that **"And I don't care who does it"**, and just to show us that he actually means this, he decides to do it himself, showing he really does not care who does it, by lambasting Hamsadutta all over the internet (even though he has warned everyone else not to do so!):

"...And now, contrary to that desire, we were giving a license to a second publisher, one led by a person notorious for drinking, guns, and women. And you think we were satisfied? [...] We agreed to that license to keep a fallen 'guru' from taking over the BBT. [...] Which meant we were facing the prospect that a person grossly breaking even the most basic principles set forth by Srila Prabhupada [...] PS: I have no ill will towards Hamsadutta and am sorry to have to bring up unpleasant things about his



HH Jayadvaita Swami:
Even "worse" than BTP!

past."

(JS, "An open response to Madhuha Prabhu", December 25th, 2009, published on the internet)

So again we see the usual display of mass hypocrisy from the guru hoaxers, which is only to be expected since this is Kali-yuga, the age of hypocrisy:

"This is the age, Kali. It is called Kali. Hypocrisy, simply hypocrisy. Kali means full of hypocrisy."

(Srila Prabhupada Lecture, 26/11/1966)

George Harrison on ISKCON gurus

While reporting on the 40th anniversary celebrations of ISKCON in the UK for its religious radio show "Sunday", the BBC made the following comment:

"Like many another fledgling religion, the movement was dogged by doctrinal differences and personality clashes after the death of its charismatic founder in 1977. There were allegations of child abuse at some of its Indian schools, charges of brainwashing and accusations of financial irregularities, none of which clouded the serenity of the true believers, among whom was the former Beatle George Harrison."

(BBC "Sunday", November 21st, 2009)

Yet it appears that George Harrison was in fact not so serene about the state of ISKCON after Srila Prabhupada's departure, as he revealed in a media interview with *The Sunday Tribune* in 1987:

"I am always a bit dubious about organisations and since the Swami died it does seem to be chaotic, with all kinds of guys thinking they're the gurus. To me, it's not important to be a guru, it's more important just to be, to learn humility."

(George Harrison interview with BP Fallon, *The Sunday Tribune*, October 18th, 1987)

Hence, even George understood there was a mad rush to become guru, which has currently seen well over 100 individuals putting themselves forward "thinking they're the gurus", rather than an emphasis on becoming humble. Humility means to surrender to the order of the spiritual master, sacrificing one's own desires. Yet, as documented, these individuals sought to become guru not via any order from Srila Prabhupada, but via getting admittance into the GBC guru club by receiving the necessary number of votes, or being self-appointed.

Car puja continues in ISKCON

Whilst the IRM is trying to bring back the focus onto exclusive worship of Srila Prabhupada, our GBC-led ISKCON continues to regress. Never mind reverting back to exclusive Prabhupada-puja, they are continuing with their blessings of cars (see BTP 11), as the photo below from the ISKCON "matha" run by GBC-elected ISKCON guru **His Holiness Bhakti Charu Swami** ("BCS") in Ujjain shows:



It was the same BCS who had inaugurated Lord Shiva worship at his Ujjain matha, which we highlighted in BTP 19. Thus, ISKCON continues to move away from Srila Prabhupada's standards. This type of regression is only to be expected once exclusive worship of Lord Krishna's current link, Srila Prabhupada, was abandoned. Once people get into the habit of daily worship of conditioned souls as if they are as-good-as-God, anything is possible.

Any nonsense will do - Part 2

In the BTP 23 article “Any nonsense will do”, we demonstrated via the words of ISKCON GBC voted-in guru **HH Sivarama Swami** (“SRS”) the nonsense philosophy spouted by ISKCON’s gurus to justify their existence as gurus. For example, we cited SRS stating that ISKCON’s gurus are essentially *ritvik* priests in the way they operate, but they should still be worshipped as good-as-God even if they display personality flaws or a lack of spiritual realization. We can now add more nonsense from the mouth of SRS to the above, providing further proof that, as far as the guru hoaxers are concerned, indeed, “any nonsense will do”!

Gurus have to be deviants!

“And we can see that our present day gurus are not necessarily self-realized souls, otherwise we wouldn’t be falling down, what to speak of even leaving the path of Krishna Consciousness. And particularly that deviation takes place when you’re talking about such conditioned souls – conditioned souls who make mistakes, have imperfect senses, a tendency to be illusioned and when they don’t follow strictly their *parampara*, then there will be deviation. How can you guard against it? You can’t. This is *Kali-yuga*.”
(SRS Podcast, December 13th, 2009)

SRS openly admits that ISKCON’s gurus are not necessarily self-realized, because so many have fallen down. Having confessed that ISKCON’s gurus may not be self-realized, SRS also admits that, as such, they will deviate, and that, furthermore, one can do nothing to improve the situation because this is the *Kali-yuga*. Hence, he is basically condemning the ISKCON guru system, telling everyone to accept that their gurus may deviate.

Gurus do not have to be deviants!

“When *sadhus* and gurus are self-realized souls, then there’s no deviation. Then there’s no *apasampradaya*. Then there’s no falling away from the *sampradaya* and no deviation of the philosophy.”
(SRS Podcast, December 13th, 2009)

Having said that one cannot stop gurus deviating because they are conditioned and it is *Kali-yuga*, SRS contradicts himself in the same podcast by declaring boldly that as long as gurus are self-realized, then there will be no deviation! Therefore, by SRS’s own statements, the answer is to accept the self-realized guru, Srila Prabhupada, rather than the fallible gurus offered today by ISKCON’s GBC.

What did I just say?!

“I can’t choose a spiritual master instructing or otherwise for someone I don’t know.”
(SRS Podcast, December 2nd, 2009)

SRS now cannot even remember what he himself had just said, for he had just stated that:

“Of course, Srila Prabhupada is the Founder-Acarya, his instructions, his personality is also there as the *siksa* guru of ISKCON.”
(SRS Podcast, December 2nd, 2009)

So he *can* choose an instructing spiritual master (*siksa* guru) for everyone, and that person is Srila Prabhupada, ISKCON’s very own Founder-Acarya!

One rule for me, another for you!

“*Sadhus* are those who were once guru, but they are no longer physically present [...] yes, although Srila Prabhupada is the Founder-Acarya, but he is also now *sadhu*. [...] And as long as present

day gurus are following Srila Prabhupada and thereby following the previous *sadhus*, then the *parampara* will not deviate.”
(SRS Podcast, December 13th, 2009)

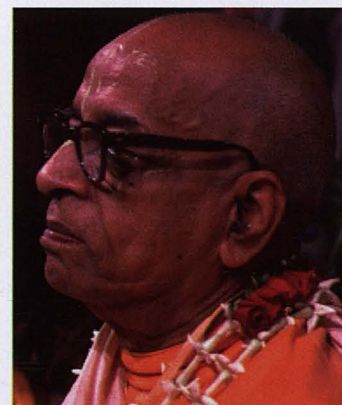
SRS claims here that Srila Prabhupada was “once guru”, but now that he is no longer physically present, he is relegated to only being a “*sadhu*”. Instead, “present-day” ISKCON gurus, like SRS, who will be following the previous *sadhus* such as Srila Prabhupada, should be followed.

Yet, Srila Prabhupada has never taught that once a guru is no longer physically present, he ceases to be guru. This is simply SRS’s fabrication. Indeed, SRS’s own example proves that the guru’s physical presence is not required in order for that person to be accepted as guru:

“For almost five years I had seen and known Prabhupada visually from photos [...] But I had never seen Prabhupada in person [...] Then I understood that the spiritual master is non different than his picture [...] I accepted the information I was receiving from the book as perfect [...] That was the first personal contact with his Divine Grace, although I had been an initiated devotee for two years.”

(SRS, ‘Meeting Srila Prabhupada’)

SRS was able to accept and get initiated by Srila Prabhupada without requiring Srila Prabhupada’s physical presence at all. Yet, hypocritically, SRS now wishes to impose Srila Prabhupada’s physical presence as being a requirement for everyone else. In this way SRS is attempting to try and eliminate Srila Prabhupada as being a potential guru for those joining ISKCON. SRS needs to do this since he is a competitor guru, and thus needs to keep potential recruits for himself and his guru hoaxer colleagues.



Srila Prabhupada:
Making complete sense

I am a hypocrite

“It’s your responsibility to see that if someone else is deviating, that if you’re a guru, or gurus are deviating, that you don’t follow and by not following you insure that there isn’t a deviant *sampradaya*. If someone shows you the wrong path, then, *tyaga*, then you have to reject that person. [...] We’ve seen that unfortunately over the decades since Srila Prabhupada’s disappearance that many times this has taken place. Devotees have had to take a stand and say, “No, I will not follow this wrong example.” ”

SRS here gives a green signal to the IRM’s program. He states that we must openly take a stand and reject ISKCON gurus who are deviating. This is exactly what the IRM has done. We have documented in our papers, with incontrovertible proof, that SRS and all the ISKCON gurus are deviating from Srila Prabhupada’s orders. Our proof in this regard remains unanswered to this day. Rather, the response of SRS has simply been to viciously ban and drive out IRM members for simply taking his advice to stand up against the deviant gurus.

For further continuation of this nonsense, please turn over the page.

Any nonsense will do - Part 3

In Parts 1 and 2 of our HH Sivarama Swami ("SRS") special series of nonsense (see *BTP* 23 and page 15 of this issue), we highlighted this leading ISKCON GBC voted-in guru declaring that:

- 1) ISKCON gurus essentially operate as "ritvik" priests, but should nonetheless be worshipped as *saksad-hari*, or as good-as-God.
- 2) One should find a "present day" guru in ISKCON, although such a guru will be a non-realized conditioned soul who may possibly fall down and leave Krishna consciousness altogether, or else will be the cause of a deviation (*apasampradaya*).

Below we see SRS continuing his nonsense theme that one should still accept a guru, even if he is bad:

HH Sivarama Swami says: 'Guru does not have to be a good guy'

"Now the devotee continues to say, this is the second question, he says, *"Sadly for some reason or another I cannot make my spiritual master my worshipful Deity and source of my life."* [...] However, I would start off that the principle has to be accepted and is important, and by investing faith in that principle that actually one can really go a long way to achieving what this verse describes one way or another. By that I mean a policeman may be not nice looking, gruff, not a nice person, but when he tells you to stop at the red light then you stop at the red light. He doesn't have to be a good guy for you to do that. Why? Because he's representing a principle and it's a principle that you follow. [...] The same thing with spiritual master."

(HH Sivarama Swami, Podcast, December 2nd, 2009)

His Divine Grace Srila Prabhupada disagrees:

Reporter: But the bad gurus...

Srila Prabhupada: And what is a "bad" guru?

Reporter: A bad guru just wants some money or some fame.

Srila Prabhupada: Well, if he is bad, how can he become a guru? [Laughter.] How can iron become gold? Actually, a guru cannot be bad, for if someone is bad, he cannot be a guru. You cannot say "bad guru." That is a contradiction. What you have to do is simply try to understand what a genuine guru is. [...] A guru cannot be bad. There is no question of a bad guru [...] Guru means "genuine guru."

(Srila Prabhupada interview with *The Times*, London, *The Science of Self-Realization*)

Hence, the guru must always be "good". Furthermore, someone is not a policeman simply by putting on a uniform that makes him look like a policeman. He must be authorized. Is SRS authorized? It is the burden of the policeman to show he is authorized. It is not the burden of the citizen, when ordered by someone, to prove that the person is not a policeman. SRS has not stated how he has been authorized by Srila Prabhupada. Rather, he has admitted he was authorized via his own initiative of applying to get the necessary number of votes from the GBC, due to being asked to become a guru by a young girl:

"At this time I also was asked to take up the role of initiating spiritual master. I didn't consider that this would be very conducive to my personal spiritual life and I was satisfied for others to do that service and that I would stay in the role of *sannyasi*, a preacher, *siksa* guru, GBC, and probably it was at Gaurangi's* repeated prompting that ultimately I began to think seriously of that service and took it up." (HH Sivarama Swami, Podcast, October 4th, 2006)

*at the time a young female devotee, and now a disciple.



Srila Prabhupada:
Genuine guru - no nonsense

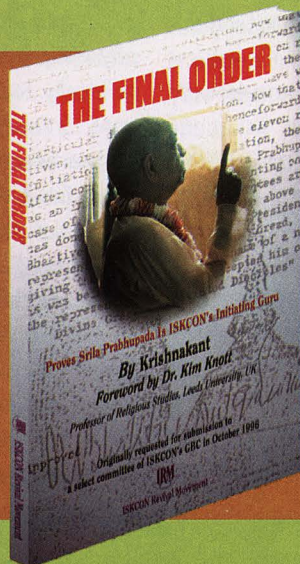
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